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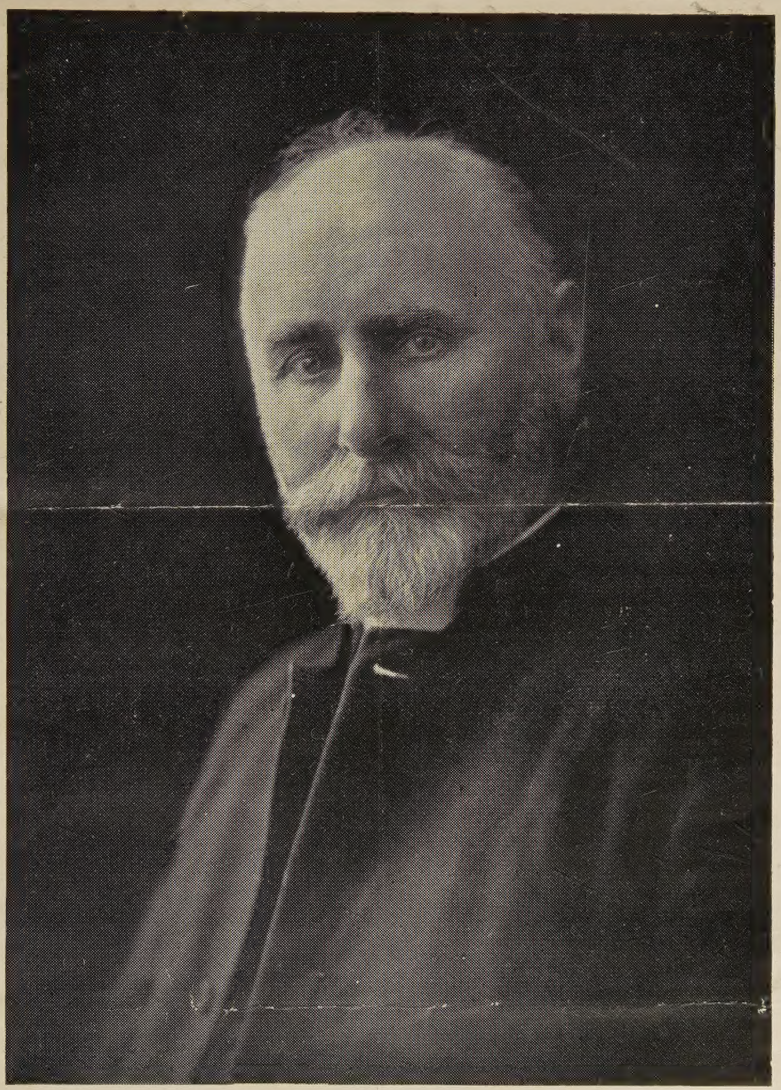

By courtesy of J. Bibby.] THE EDITOR. [*Lafayette.*

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Power,	Wisdom.	Activity.

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NOTES AND NEWS.

We are again favoured with an article by Mr. Joseph Bibby, the well-known Liverpool manufacturer, and editor of the beautifully artistic "Bibby's Annual," the last number of which was produced in 1935. By courtesy of Mr. Bibby we are able to present a portrait of the Editor of the "Non-Subscribing Presbyterian."

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An article by the Rev. P. Godding, Secretary of the Unitarian Association (Ulster), appears this month, with reference to a manual or catechism to take the place of the "Child's Guide to Christ," which is now out of print, after having done good work for many years. To some of us, it seems a pity that such a valuable little book should entirely disappear. The men who framed it were highly trained theologians of a type, which in these days have become very scarce. The Secretary desires to receive suggestions from those interested, especially Sunday School Teachers and Ministers, with reference to issuing a revised edition, perhaps in collaboration with the Sunday School Association. We would respectfully suggest, that the "Child's Guide" is somewhat strong meat, and while it is used, it might form a "Teacher's Guide." The Rev. A. Gordon suggested that "Christian Catechism" and "Child's Guide" were more serviceable for study in class than memorising, as is still the custom in orthodox Sunday Schools, with the Shorter Catechism. That and oat-meal had a great deal to do in forming Scottish life and character. An Irish Presbyterian minister recently remarked: "We look to Scotland as our Holy Land."

* * *

We would call special attention to the Conference and Rally of young people. Battles are often won to be lost again, as experiences in life show. Some years ago there was a strong re-action against intoxicants; but in later years there has been in entirely new directions and under new forms a rapid increase in the use of alcoholic liquors. [Ed.]

The Manager writes: "On the financial side, we stand well, and the end of the year will show a goodly balance, notwithstanding the reduction in the number of subscribers. [Ed.]

* * *

Ministers' Meeting—The 304th was held on December 7th in Belfast, the host being the Rev. John Barron. "In the Steps of St. Paul," by H. V. Morton, (a book recently published,) with the aid of a school map formed the basis of an animated discussion. The attendance was very good.

* * *

B. B. C.—On Sunday evening, Nov. 29th, a Non-Subscribing Presbyterian Service was given from the Belfast Studio; the Rev. John Begg of Larne delivered the address. Mr. Begg rose to the occasion and both matter and delivery of the discourse were admirable.

* * *

We can only reverently repeat the words of the Archbishop of Canterbury that it is "our fervent prayer that the God of our fathers will take under His protection, the King and his gracious Consort, and the Queen Mother; and give according to their several needs, a spirit of calmness, stability and unity to all peoples of the realms and the Empire."

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Half-yearly subscriptions now due, and should be sent by congregations to the Manager.

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WE WISH OUR READERS A HAPPY NEW YEAR.

SUBSIDY FUND.

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

First Presbyterian Church, Belfast—*Presentation to Mrs. Nicol Cross.* As an aftermath to the recent Sale of Work, at which the Grand Total raised by united effort was £510, the Needlework Guild was invited to Tea at the Central Hall by Mrs. H. J. F. Orr. The purpose of the occasion was to present Mrs. Nicol Cross, as organiser and leader of the Guild, with a beautiful little clock, for which the members had subscribed as a memento of many happy work meetings, partly held at the Central Hall, and partly arranged in the homes of various members of the Church. Mrs. Leith handed over the gift as a mark of affection and appreciation and Mrs. H. J. F. Orr voiced the sentiments which had prompted it and the admiration of all for the efficient and harmonious way in which the Guild had been inspired and run by Mrs. Cross. It had enabled the members not only to render very substantial help for necessary repairs and improvement to Church properties, but brought the women of the Congregation into friendly association in a unique way. Mrs. Cross feelingly acknowledged the great kindness of the subscribers in the gift which she would always gratefully treasure, and said how much she had enjoyed her work among them for the Church. The Minister also expressed his thanks and pleasure for the goodwill that lay behind the gift and that their toils were so successfuly over. It was decided that the Guild had proved too valuable an institution socially to be discontinued and future meetings would take place to promote objects of necessity or Charity.

The Organist, Mr. Albert Taylor, L.R.A.M., A.R.C.M., and an augmented choir gave a virile rendering of Selections from "The Messiah" on Sunday, December 13th, with Miss Florence Cook, Miss L. V. Gordon, L.R.A.M., Mr. D. Houston and Mr. J. Laird as soloists. Torrential rain badly thinned the Congregation on the occasion. On the 20th, at Evening Service, a series of delightful Christmas Carols was given; one composed by Mr. Taylor. The Choir can always rise to special occasions, and it has lately been strengthened by a number of new recruits, to the improvement of the Praise.

Newry—A Remembrance Day service was held in the First Presbyterian Church, Newry, on Sunday afternoon, when Rev. John McCleery, B.A., S.T.M., pastor of the church, was the preacher.

Ex-servicemen, under Capt. O. R. Darling and Lieutenant W. B. Locke, paraded to the church, headed by the standard-bearer, Mr. Chas. Brown, Messrs. R. McAlpine and W. Hunniford being the escort. The procession was headed by the Frontier Pipe Band, Newry, conducted by Pipe-Major Russell.

Representatives of the Women's Section of the Newry Branch of the British Legion were present and were headed by Mrs. S. McKee (standard-bearer).

Rev. J. McCleery, in his address said:—What am I to say to you to-day? Some twenty years ago, as a boy of 9, I was certain I could finish the war in one vast blood-curdling duel with Herr Von Richtenhoff and his whole Air-circus, then fly to Berlin and get the Kaiser on the run. You see, I was air-minded before the time, and then a cousin crashed behind the German lines and never came home on leave again. I remember Armistice Day—my birthday anyway—it was 11th hour, 11th day, 11th month and 11th year for me. But what can all these youthful babblings mean to you men here to-day, who suffered pain and agony, who endured untold misery and disease, and gave your lives, or, at least, the best part of your lives, that I and other children of those days might live in peace—in a warless world?—*Newry Telegraph*

All Souls,' Belfast—As a result of the Sale of Work a total of £88 9s 0d was raised. Great thanks are due to the ladies of the Women's League, for they were entirely responsible for it, working busily and conscientiously all the year. The men felt too that they should do their share, and a most enjoyable Fun Fair which they organised followed the Sale, the proceeds of which are included in the above amount. Let us all work together in the same way in all Church affairs and the success of our Church will be assured.

On December 18th, we are going to give a poor childrens' treat, the more funds we have the larger number we can invite. The children who will be present will not be catered for by any other society or mission and we want to give them a good time. Our funds are very low and if anyone feels prompted to help Miss Montgomery, 33 Maryville Park, or the Minister, we will be very grateful for their help.

December 31st, New Year's Eve Party. In order to save expenses we are not sending out individual invitations, but please make a note of the date. All the Congregation, members of the Choir and Sunday School are invited. December 31st, and the time 7-30 p.m.

Domestic Mission—The importance of the Sunday School has long been recognised by all who are interested in Religious Education. Yet in many Churches its organization, equipment and efficiency may not always receive the attention which its importance as an integral part of Church work demands.

In preparing our attendance records for the year just closing, we have been encouraged by the regularity with which all but a few of our children have attended the School. In this connection a few figures may be of interest to readers. One of our girls has not missed a Sunday for the past three years. Three have unbroken attendance for current year, while six have only missed one Sunday. In addition to three who have won special awards, eighteen pupils have qualified for first prizes.

These figures reflect the splendid work of our devoted Teachers. W. E.

* * *

Newry—A message by the Rev. John McCleery, B.A., S.T.M., together with portrait occupies about half a page of the "Newry Telegraph" Christmas Number, entitled, "The Secret of Happiness." "In the New Year, let us live happily and greet the unseen with a cheer knowing that no harm can come to a good man in this world or any other."

[The latter sentence may be true of the man as a spiritual being, to whom suffering may contribute to build up powers to be stored in the eternal treasure house of his spiritual nature; but alas, it is decidedly not true so far as the ordinary outer life of a good man is concerned. By the same post we have received from Dr. Martin, Ethiopian Minister, 5 Prince's Gate, London, S.W. 7, a most heart-rending appeal to the civilized nations of Europe, against the renewal of Italian attacks on the Western section of the Ethiopian Empire, which still owns allegiance to the Emperor. "We learn that our Italian aggressors have sworn to terrorise and exterminate without pity the Ethiopian people by means of their aircraft, and to wipe out the Government in the West." A Moslem said "When I saw the wholesale massacre of Christians by other Christians, I stood and thanked God He had not made me a Christian, though I know that the sin lay not with Christ." Ed.]

* * *

Warrenpoint—At the afternon service on Sunday, 12th ult., in the First Presbyterian (Non-Subscribing) Church, Warrenpoint, the Sacrament of Baptism was observed for the first time in a quarter of a century when a baby boy of Mr. Fred Kerr, junr, and Mrs. Kerr was baptised by Rev. John McCleery, B. A., S.T.M., receiving the name of Robert John. It is interesting to note that the baby's uncle (Mr. Robert Kerr) has been a member of the Committee of the Church for the past 30 years and is at present the esteemed treasurer of the Congregation.

UNITARIAN COLLEGE, MANCHESTER.

PROSPECTUS AND HANDBOOK.

This book is in durable form, well-printed and beautifully illustrated. It contains pictures of the college and grounds, and also of the ancient Cheetham Library, with particulars relating to this, and to the University Libraries and the John Rylands Library. This College has, in days gone by, supplied the majority of our ministers in Northern Ireland, and deserves prior consideration from our congregation.

FOR OUR MODERATOR.

O Shepherd and Ruler of the faithful, we pray for Thy servant our Moderator, that Thou wouldst bless him with strength, both bodily and spiritual, that he may fitly bear the burden of his office, and with wisdom that he may edify the flock committed to his care. Amen.

THE DIVINE WISDOM.

"He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." John xiii, 20.

More radiant than the sun,
Purer than the snow,
Subtler than the ether,
Is the Self, the Spirit within my heart.
I am that Self, that Self am I.

We regret that we are again obliged to hold over valuable articles; one—a review by the Rev. R. Nicol Cross.

A NEW YEAR'S MESSAGE.

JOSEPH BIBBY

It seems quite obvious to me that in order to reach the next stage in human attainment, a much clearer knowledge than we at present possess will be required if our objective is to be achieved.

It is freely admitted that we all have an inner urge towards ever higher attainment, but owing to a common ignorance as to the true pathway leading to attainment, many of the methods employed to reach the desired end are actually inimical to true progress.

Happily, we are beginning to see, although it is only dimly, that not only do such activities as industrial strife and international war fail to create the desired results, but in the end they often destroy what they are set out to accomplish, and so do much more harm than good.

It is apparent that we have not yet learned to envisage the human race as one true family, which like its primary group must be inspired by the spirit of love, fellowship and goodwill if steadily improved results are to be reached.

Nor must the fact be overlooked that the constitution of the human race is such that the laws which determine attainment can only be brought into harmony by thoughts and acts which promote the common good rather than by methods which are directed towards sectional advantages.

We have yet to realise that we cannot sow one kind of seed and reap another kind of harvest; for in human life as everywhere else, each seed brings forth after its kind. Obviously then we are already reaping the harvest we have ourselves sown in the past, whilst at the same time we are sowing the seeds which will determine our future.

For example, the seeds which produce strife cannot possibly be expected to produce a harvest of peace and well being. This has been the sad experience of the Nations of Europe in recent times, and it is now demonstrated beyond the shadow of a doubt, that we are living in a state of ignorance of the laws which determine human happiness and progress, for we have failed to see that we are all brothers and sisters of the one great family, and hence have ignored the obligations we owe to each other.

If our aim be higher attainment in our present life, we shall need to discover which, in human experience, are the seeds which produce fellowship and goodwill, for has not all recent experience demonstrated the fact that we cannot advance in the right direction when the atmosphere is clouded over by suspicion and strife?

The human race has been very slow to grasp the vital truth that no individual or group can ignore the welfare of another individual or group without the corresponding reaction falling upon itself; while on the other hand every helpful service actually develops our personal capacities and powers as well as benefiting our fellows

Another fact has also been very widely overlooked, and that is that the human race, as well as the individual, is in process of gradual evolution, and that each unit must do its own particular part in promoting the movement towards ever higher levels of attainment, individual, social and national.

This evolutionary outlook upon life explains and reconciles many facts which are otherwise difficult of comprehension, and it also brings us into touch with the wider obligations and duties which are trust upon us at every stage of the journey from birth to death.

How can we otherwise explain the diversities in equipment and position at birth in harmony with any principles of justice if the theory of evolution is not accepted?

The problem that faces us to-day is to discover how the necessary change of outlook is to be won. It is, however, becoming obvious that we shall have to set about the work of rearing a race of men and women who are imbued with a clearer knowledge of the laws so vital to the promotion of human happiness and progress.

FLORA DIVA HIBERNIAE.

O Marigold, O Marigold,
The sun within your heart you hold,
His glory your bright petals fold.

The blossoms fade, they may not stay
The Light Divine abides for aye,
God is revealed from day to day.

Time wars on beauty all in vain,
The lovely go, Love will remain,
Only the shadows shall be slain.

—F. H. ALDHOUSE, Oldtown, Co. Dublin.

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

Temperance Sunday, January 17th, 1937.

It has been decided by our Temperance Committee to follow the precedent of last year in choosing as Temperance Sunday the day set apart for that purpose by the General Assembly of the Irish Presbyterian Church, and it is hoped that all our Ministers will use this opportunity to the full to direct the attention of their congregations to the dangers arising from the abuse of strong drink. During the last three years the consumption of intoxicating liquors has been steadily increasing. This regrettable fact may in some measure be owing to the slackening of effort on the part of Temperance Workers, who had some reason for believing that the battle was won, and serious drunkeness a thing of the past. A simultaneous appeal from all Presbyterian pulpits in the North of Ireland ought to renew interest, and convince the hearers that there is need for watchfulness. The extensive advertising of the Trade is beginning to bear fruit, and in spite of the sound scientific teaching given in the elementary and other schools as to the true nature of alcohol, young people are being misled by the statements that meet their eyes in the press and on the hoardings all over the country. There is very real danger that inexperienced boys and girls may grow up to feel that the cocktail habit is desirable, and conducive both to social acceptance and to improved health and well-being. The Band of Hope did a great work in its day, and, if it could be recalled to active life, would be found useful.

There cannot easily be too much education on this subject. Investigation has unmasked alcohol, and has proved that no healthy person needs it, or is benefited by its use. Some hospitals have given it up entirely, and find that the per-centage of cures has increased. All hospitals employ it very sparingly. These facts ought to be much better known. Much ground has been won. We must hold it, and in the struggle, Non-Subs. Presbyterians must not be in the background. We take pride in being pioneers in many directions. It would not be creditable, if in this matter which concerns so intimately the happiness and well-being of our homes and children, we were found to be indifferent.

A Conference and Rally of Young People, and of all who are interested will be held in the Lecture Hall of York St. N. S. Presbyterian Church on Friday evening, January 22nd, 1937, at eight o'clock. Dr. A. L. Agnew will give his lecture on Russia, illustrated by lantern views, and with special reference to Youth and Temperance in that great land. Tea will be provided by the kindness of the York St. friends.

This will give an opportunity to take counsel together, and to form plans for future efforts.

We must all do our best to make this Meeting a success, and Congregations near and far should be represented.

Joseph Magill, Convener.

KEEP UP THE NUMBERS!

Because of a certain change which has occurred in a congregation, notification has been received that only half the number of magazines will be taken. The support and interest a congregation takes in the magazine is a measure of the health and vigour of that congregation, whether it is on the upward or the downward arc of the circle. What would the Salvation Army be without the *War Cry*? What would Methodism be without *The Methodist Times*? What would "Fundamentalism" be without *The Christian Herald*, a paper that we find sometimes in homes where *The Non-Subscribing Presbyterian* is not in evidence. More shame to those who show such lack of principle. Where is the sense of honour and earnestness either in a family or a congregation which allows its magazine to suffer?

In England in some congregations, at least some years ago, £10 or £20 would be earmarked for copies of the local magazine to be distributed free of cost after the services. Propaganda was considered worth it.

Do you buy the magazine? Do you read it? Do you ever send it to your friends?

There are a good many who would answer heartily: "Yes!"

You silent ones, Do you never spend twopence a month needlessly? That's all your paper costs!

Do something for God and your Church! Support your paper and get others to do it. Wake up! Be alive! EDITOR.

S. & J. HEWITT

Carpenters, Builders and General House Repairers,

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WHAT SHOULD WE TEACH THE CHILD

(P. GODDING)

Ministers and Sunday School Teachers are interested, and in varying degrees so are all. We were children once. What were we taught in religious matters in our younger days which was of use and of hindrance may be in our later life? This is a pertinent question to the serious minded, the answering of which might serve a valuable guide to a teacher of the young.

What should we teach the child? Before attempting to answer the question we should try our hardest, and as far as possible without prejudice, to put ourselves in the child's place. Then with the great advantage of having ourselves lived beyond that stage we should be in a better position to know what a child should be taught, and perhaps how he should be taught. If we have lingering regrets that we cannot live our young life over again, we might be even better qualified to consider the question and know where emphasis should be placed in the teaching.

There are a few parents who are not interested in what their children are being taught. Such indifference while it may be more or less excused regarding secular matters, is not excusable in matters religious. How and what, a child is taught in Geography, History and Mathematics say, may be left in the hands of the trained teacher because these do not vitally concern life. The Religious Education of a child surely is different. Religion is concerned with the very laws of our being, shaping our reactions to all the influences, which may be good or evil, that we meet along life's journeying. It prepares a child.

It needs a certain amount of boldness, perhaps real daring, to have definite views as to what a child should be taught in religious matters. As it does in matters of sex. And both are powerful life forces. And, note this, in each case, the child cannot be aware of the importance, whereas the adult is so aware.

Should children be taught particular doctrines? If the answer is in the negative on the grounds it is 'doctrines that divide' us, then consider further; can children be taught religion without doctrine?

Again, or is it the same question, should we try to bring up our children as good Unitarians, as others (as we suppose) are good Methodists, good Episcopalians, and so on?

Some believe it possible to teach the child, and definitely teach, a religion which is not concerned with any special 'doctrines.' They believe that Jesus Himself was not so concerned; and so they deem this to be real Christianity. They say that doctrines should be left alone till the child becomes a man when he can see for himself and be in a position to accept or reject as this Christian upbringing and later experience dictate.

"Free Christian" is as much a partner in the firm as "Unitarian." [ED.]

ORTHODOXY, TO-DAY!

Dr. Micklem, Principal of Mansfield College, Oxford, (Congregational) has essayed to answer the question, "What, then, precisely is the Christian Faith?" in his book: "What is the Faith?". The following extracts are taken from "Public Opinion," Dr. Micklem writes: "Let me set forth a modern 'restatement' of the doctrine which, implicitly or explicitly, is widely held. It is absurd to suggest that Christ died nearly two thousand years ago for the sins I have committed in my lifetime, nor is it credible that the death of Christ made possible God's forgiveness of my sins; for God, as Christ taught, is willing to accept the penitent and to run to meet him, if only he be penitent and turn his face towards his Father's house. Therefore, the death of Christ can only affect my sins by affecting my heart. But I accept the doctrine that Christ died for my sins, because it was sins like mine which brought Him to His death, and furthermore, in that death He reveals to me the love and forgiveness of God, and so touched my heart that I lose my relish for sin and thus am delivered from it. I say, then, that Christ died for my sins chiefly because by His death He reveals and brings home to me the love of God."

"This 'restatement' avoids the objections which can legitimately be laid against the older theologies of the Atonement, but it does not go deep enough to be really a restatement of that religious intuition which gave to the older views their passion and their power."

"We are apt to be disdainful of the Church divided, and seemingly impotent that struggles in the morass to-day, yet the past hundred years has seen some of the greatest triumphs of the Cross, since the days of Pentecost. The Church is a wonderful and sacred mystery, an all too human institution which hides a divine and supernatural life against which the gates of hell shall not prevail."

THE "GREYABBEY PERSECUTION."

The death on 7th October of Miss Jane Eliza Watson, the granddaughter of the late Rev. John Watson, of Greyabbey, recalls an episode in the early history of the Remonstrant Synod of Ulster. On 14th October, 1829, the Remonstrants left the old Synod. On 24th-26th January, 1830, 260 members of the Greyabbey congregation signed a resolution of adherence to the Presbytery of Bangor, which had become part of the Remonstrant Synod, there being 97 on the other side. On the 27th the orthodox Presbytery of Bangor put a padlock on the door of the Greyabbey Meeting-house in the absence of Mr. Watson and his people. On 30th January two policemen were stationed at the Meeting-house to guard two notices posted on the walls and door and signed by Mr. William Montgomery, the local landlord. The one stated that Mr. Montgomery had accepted the surrender of the Meeting-house and called on the contending parties to lay before him statements that should enable him to decide who were the successors in discipline and faith to the original congregation. The Minister appointed by the (orthodox) Presbytery of Bangor, it said, had his permission to perform Divine service in the Greyabbey Meeting-house on condition that they should abstain from all controversial points of doctrine. The other notice said that the Rev. J. McCauley (John Macauley) of Donaghadee was to officiate on 31st January. On that day Mr. Watson went to his Meeting-house and found six policemen guarding the door. He therefore retired to the Session-house. Such of his congregation as could not find room there worshipped God bareheaded in the driving snow. On 7th February Mr. Montgomery gave notice that the police had been ordered to call upon all persons assembled near the Meeting-house to disperse. Mr. Watson was ordered to go home. He refused, and the sergeant, as instructed, read the Riot Act! When the Minister went towards the door of the house in which he had served for more than thirty years, two soldiers prevented him from going in with crossed swords and bayonets. He persisted in his purpose, whereupon the soldiers threatened to handcuff him. At the magistrate's orders he was seized and dragged down the street in the custody of an armed guard. On the 14th February he was going to the Meeting-house when he was made prisoner by a party of five armed police, under a warrant signed by Mr. Montgomery, on a charge of rioting and inciting to riot. On the afternoon of that day the police took him to the house of Mr. N. D. Crommelin, three miles away, where he was provided with standing-room in the stable yard. Since he refused to give bail, the police, on Mr. Crommelin's instructions, took their prisoner to Mr. Montgomery's, reaching the house some time after six o'clock. Mr. Watson, who had neither bite nor sup since early morning, was told to wait until Mr. Montgomery had dined, and so he waited—before the steps of the hall door in the nipping and eager air of a winter's night. Once more refusing to give bail, he was allowed to go home to his distracted family.

That was the end of his persecution. On the 26th February Mr. Montgomery wrote to the Rev. Henry Montgomery (a relative of his, by the way) to admit that he had been grossly deceived by the adherents of the Rev. Henry Cooke and to apologise for having entertained "erroneous impression . . . . of the conduct and proceedings of the congregation" of Greyabbey. He had not been concerned with, nor did he profess to understand their controversies. The question for him was: "Was this the congregation under the Presbytery of Bangor?"

He was, he said, about to have the promised lease of the Meeting-house drawn up, to be granted in trust for the congregation of the Remonstrant Presbytery of Bangor.

Mr. Montgomery stated at the renewal of the lease, that as a Churchman he accepted the 39 Articles of the Church of England and Ireland (as it then was), but had he been a Presbyterian he would have sided with the Remonstrant Synod.

Miss Jane Eliza Watson could recite a long poem dealing with the incidents referred to. Our liberty had to be paid for by the hardship and suffering of the pioneers in face of strenuous opposition. FELIX HOLT.

Many years ago Mr. Lloyd-George was advocating a system of devolution, which meant Home Rule for Ireland, Home Rule for Wales, Home Rule for Scotland, Home Rule for England. A man in the audience shouted out, "And Home Rule for Hell!" "Quite right," said Lloyd-George. "I like a man to stick up for his own country!"

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

KILDONAN—DR. A. McTOSH'S EXPERIENCE.

BY

REV. F. H. ALDHOUSE, M.A.

I am a Presbyterian Minister and am a member of the Royal Irish Academy, a Fellow of the Royal Society of Antiquarians and several other similar Societies.

I have written a good deal about the old Irish remains. I am rather fond of my monograph on the ancient castles of Ireland—perhaps you have read it?

I can no longer act as a Parish Minister. I was badly damaged in the legs by a whizz-bang when acting as chaplain in the Great War, but as I hold a Professorship of Archeology I have plenty to do and work with youth which is my great pleasure.

Sometime ago Sir Ulick O'Mara invited me to spend some time with him at Kildonan Castle his family seat. He wished me to write of its legends and antiquities. I gladly accepted Sir Ulick's proposal and arrived from the North at one of the most ancient occupied dwellings in the country.

It has never been stormed by Elizabethian or Puritan troops and has been in the unbroken occupation of the O'Mara family since the fifteenth century. I was delighted with the edifice, the warmth of my reception and the fact of my being placed in a bedroom on the ground floor in the most ancient part of the Castle.

The room was charmingly antique, aud yet replete with modern comfort and my 'gammy' leg was saved the unpleasant job of stair climbing; I can get along very well on the flat with the help of my stick.

We were a merry party at dinner, but after my long motor journey I was glad to be excused by Lady O'Mara from sitting up late. I went early to bed and slept the sleep of the just—when they are very tired. Next day at breakfast my hosts showed a friendly desire to know if I was comfortable, and liked my room.

"The room is delightful" I assured them, "it saves me a climb with my disability. I never slept better. A bedroom lined with tapestry is a novelty. It is interesting that you use it as a bedroom, it was almost certainly something else in the past. Generally for many reasons, our ancestors slept upstairs."

"Oh it was always a bedroom," Lady O'Mara said "it was the children's Nursery in the time of Ulick's great-great-great—oh ever so great grand-father! It was unusual but he was an old gentleman of original ideas and did not want his enormous family to fall down stairs. Was Sir Mosney's family fourteen or fifteen, Ulick?"

"Sixteen, my dear," Sir Ulick said, "but of course we never count Nanno as one, so fifteen is the recognised number."

"Ah, Nanno!" Lady O'Mara answered, "no, of course, we don't count her."

"Who was Nanno?" I enquired.

"Oh, Sir Ulick will tell you about her before you leave, She's not a character the family is proud of" Lady O'Mara said. Her manner hinted a scandal, so I asked no further questions.

"Some unhappy beauty" I told myself, "with unconventional habits."

That day I hirpled about, when compelled to walk, or sat in the muniment room taking notes. I went for a drive in the afternoon and again went rather early to bed—I am easily tired since my injuries—but I did not get to sleep as quickly as usual. However after listening to the grandfather clock on the stairs striking midnight I heard it no more, till I awoke in the red dawn of a spring day. I knew it must be very early—no sounds of life beyond the songs of birds could be heard. I pulled an extra coverlet over me, for the dawning is a chilly time, and was going to turn over on my pillow and fall asleep again when something white I had not noticed the night before caught my eye. The blinds were down and the curtains drawn, but a little of the morning light was in the room.

I wondered what the object was, a shirt? No. A newspaper? No I had not had one. An antimacassar? Possibly.

Finding the speculation kept me awake I struck a match, lit the silver sconced candle and looked.

I was so much astonished at what I saw I did nothing for several minutes. For it was a child, a girl of say twelve, but perhaps a little younger dressed only in a very short white garment which I think is called a shift.

She was a pretty fair-haired girl and with one finger in her mouth, was crying quietly.

TO BE CONTINUED.

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HISTORICAL NOTES.

Dromore, Co. Down, Non-Subscribing Congregation

The Presbyterian Congregation of Dromore, Co. Down, appears to have been organised by Scotch and English Colonists at the time of the Plantation of Ulster under James I. and supplied by Army Chaplains and occasionally by Ministers from Scotland.

Underneath, however, is an authentic list of regular stated ministers since 1660. 1st—Henry Hunter, ordained 1660, died 1673. 2nd—Wm. Ligat, ordained May, 1676, died 8th June, 1694. 3rd—Alex. Colvill from Newtownards, ordained 26th July, 1696, died in pulpit 1719. 4th—His son, Alex. Colvill, a medical student who, at the unanimous request of the Congregation, studied Theology as well as medicine, graduated as A.M. and M.D., and was licensed by the Presbytery of Cupar. During the summer vacations he discharged Ministerial and Medical duties at Dromore. Refusing assent to Westminster Confession—subscription to which had been enacted by the Synod of Ulster in 1710, he was ordained by the Non-Subscribing Ministers of London in December, 1724, and was formally installed in Dromore by Irish Non-Subscribing Ministers in 1725. The majority of the congregation adhered to him and retained the old House of Worship, but after some time erected a new house nearly opposite to the Parish Church leaving the old house to the minority. Dr. Colvill became a member of the Antrim Presbytery which was formed about this time; he died 23rd July, 1777. He therefore appears to be the first minister of what is now the Unitarian Meeting House. 2nd—Robert Black, D.D., ordained June, 1777, removed to Derry January, 1784. Dr. Black being a licentiate of the Armagh Presbytery induced the Congregation to connect themselves with that body, as it and most of the other Presbyteries now relaxed the terms of subscription. 3rd—Thomas Cuming, ordained 1784, removed to Armagh 9th December, 1795. 4th James Bankhead, ordained 26th March, 1796, died 10th January, 1824. 5th—Samuel Craig Nelson, A.M., ordained 17th March, 1825, removed to Down 18th February, 1835. At the entertainment following his ordination there were present Rev. Dr. Bruce, Dr. Saurin, the Episcopal Lord Bishop; Rev. James Collins, Presbyterian, and Rev. Dr. McConville, P.P. and V.F., who compared the three Denominations to St. Patrick's favourite emblem, the Shamrock, with its leaves springing from the same stem, and all pointing heavenwards. In 1828-29 the Synod of Ulster, having re-enacted subscription, Mr. Nelson and the Congregation withdrew from that body and joined in the formation of the Remonstrant Synod. 6th—R. E. B. Maclelland, ordained 24th September, 1835, removed to Edinburgh 17th October, 1838. 7th—W. B. Miniss, ordained 3rd June, 1839, resigned on account of his health 1854. 8th—Samuel Ferguson, ordained 1854, resigned 1871. Robt. Millar, ordained 12th Dec, 1871, resigned 1878. 10th—David Thompson, ordained 1879, died 1899. 11th—Alfred Davison, ordained 1900.

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